THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love*" (I. JOHN 4: 18).

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DISCOURSE BY PRESIDENT JOHN TAYLOR.

DELIVERED AT OGDEN TABERNACLE, ON SUNDAY, MARCH 21ST, 1880.

IT affords me pleasure to have the opportunity of being with the saints of this place to-day. I came here to attend to your Primary meeting of the juveniles; and as I was here, I thought I would stay over Sunday and talk to the fathers and mothers a little. And I would state, as is generally understood by you all, that we do not have our discourses arranged for us, or marked out particularly. Our ideas are to present ourselves before the people, and to seek for the influence of the Spirit of the Lord, that such things may be communicated as may be advantageous and interesting to those who hear. And, therefore, when we meet together in an assembly like this we ought all of us, both speaker and hearer, to feel that we are in the hands of our heavenly Father, and to seek for the aid of His Holy Spirit, that the speaker may speak correctly and understandingly, and in a manner that shall be calculated to promote the welfare of the people, and that the people themselves may also be prepared to receive such things as may be communicated.

We occupy a peculiar position on the earth at the present time, perhaps a little different from that of any other people that have existed on the earth—our thoughts, our ideas, our principles, our organizations, our doctrines, our ordinances, and everything connected with our religious matters are different from those of other people; and it is our opinion and not only our opinion, but a certainty—in fact, it amounts to knowledge among a great many of the Latter-day Saints, that the influences and principles that we have received have been communicated to us by the

Almighty. We were not the originators of the principles we believe in; neither was Joseph or Hyrum Smith, nor President Brigham Young, nor the Twelve; neither was any individual nor any people associated with the priesthood or the organization of the Church at the present time. We believe that these things have been communicated to us by the Lord; that they are in strict harmony with principles that have existed heretofore, to a certain extent, with this difference, however, that in the various dispensations that have existed upon the earth since its formation, each one has had its peculiar role to fulfil, with certain duties devolving upon those operating to attend to. We are living in the dispensation which is emphatically called the dispensation of the fulness of times, which we are informed from the Scriptures has been "spoken of by all the holy prophets since the world was;" and this being the case, the dispensation in which we live embraces necessarily all that was contained in any and all of the other dispensations that have existed in all the ages preceding ours; and that, consequently, whatever organizations, manifestations, revelations or communications that have ever come from God to the human family in their times and dispensations, we may consistently expect to be embodied in this one. And, therefore, in some respects, as I stated before, the dispensation or time in which we live differs in many particulars from others in which God has communicated with man.

We have, for instance, what is called the patriarchal dispensation, which existed before and after the flood. And those patriarchs and men of God that lived in those remote ages, had communications with the Almighty, and they also had the gospel. And they not only received revelations pertaining to their own day and age, but also in regard to the future. And hence we are told that Adam, three years before his death, gathered together a great many of his people and the prominent authorities of the holy priesthood, and he blessed them, and being filled with the Holy Ghost, predicted whatsoever should befall his posterity unto the latest dispensation, including all the leading events that should transpire in the different ages of time, even to the winding-up scene, associated with this our earth; embracing those things that have been and are to be brought forth in this the present dispensation. And, in fact, this dispensation, we are told, has been "spoken of by all the holy prophets since the world was." And, therefore, it must of necessity have been associated with the teachings of Adam, of Seth, of Enoch, of Methuselah, and of Noah, Abraham, Moses, and many other prominent characters that held communication with the Lord, and who had revealed unto them His purposes and designs in the days in which they lived. Many people listened to the principles of truth in their day. Enoch was a remarkable man and had a special mission to the people in his day, and he

was full of the spirit of prophecy and revelation; he also had a Church organization as we have, to a certain extent, and he preached to the people and forewarned them of certain events that should transpire upon the earth. And the wicked were angry with them, as they are sometimes with us; they did not like their teachings and operations, and conspired against them, and great numbers of their enemies assembled for the purpose of destroying them. And Enoch was clothed upon by the power and spirit and revelation of God. And whilst under the inspiration of the Almighty he uttered his prophecies, and his enemies and the people generally trembled at the power of his words; and the earth shook, and the people fled from his presence afar off, and were not able to endure him, for God was with him. And Enoch with the united labors of the elders of his day, gathered the people together who hearkened to his words and believed the message sent to them, in the same manner you have been gathered together. They built up a city which was called Zion: and the people who inhabited it were under the inspiration of the Lord for a great number of years: receiving instruction, guidance and direction from Him. And finally, as wickedness grew and increased, and as the testimony went forth among them, the good, the virtuous, the honorable, the pure and those who desired to fear God and work righteousness assembled themselves together, constituting the city of Zion; and the others became more corrupt. And Enoch and his brethren prophesied unto the people about the calamities that should overtake them, that the world was to be destroyed by a flood; and there were provisions made for the continuance of the human family, and it was made known to Methuselah that his seed should be the medium through which should be perpetuated the human family upon the earth. And Methuselah was so very desirous to have this thing fulfilled that Noah, his grandson, who was the son of Lamech, was ordained by Methuselah when he was ten years old.

The people, we learn, grew to be so corrupt that "the imaginations of the thoughts of their hearts were only evil, and that continually;" and we are told that it even repented the Lord that He had made man. But the servants of God went forth preaching the gospel of life and salvation to this wicked people, and warned them of the destruction that was coming upon the earth. Before this great calamity took place, Enoch and his city were translated.

The power of translation was a principle that existed in the Church in that dispensation. There is something very peculiar in these things. Some people who are not in the Church, might ask me where I got my evidence from. To the Latter-day Saints I would say, we get it by revelation. We do not believe that, say some. That we cannot help. I am speaking now to those who do believe so, to those who are believers in God, and who are believers in the Bible, the Book of Mormon, the Doctrine and Covenants,

and who believe in the Revelations which the Lord has given and in those He continues to communicate. It is to those people I am speaking to-day on these points.

The Bible does not give us a very extensive history of these matters; in fact, it is very, very brief. Referring to that great man, Enoch, it tells us that he was not, for God took him; and that is all. This is a very short history for so important a subject.

After that, the flood came, which was a terrible calamity to overtake the inhabitants of the earth; and they were swept away according to the prophecy—cut off from the earth, deprived of life and existence. and shut up in prison.

After some thousands of years, Jesus came, associated with another dispensation. And when he appeared on the earth and had got through with His ministry, and had suffered in the flesh and was quickened by the spirit, "he went and preached to the spirits in prison" who were, as stated, "sometime disobedient in the days of Noah." And hence thousands of people that had suffered the wrath of God for so long a time had the opportunity of listening to the principles of the gospel in another dispensation that Jesus came to proclaim. And when He had got through with His mission on the earth to those who lived, He went then to preach to those who had been dead, and I might properly say, were damned for so many years. And what was the special mission He had to proclaim? He came "to preach the gospel to the poor, to open the eyes of the blind, to set at liberty those that were bound, and to preach the acceptable year of the Lord, and the day of vengeance of our God." That was part of His mission; the whole of His mission, however, has not yet been fulfilled. But He came to liberate the prisoners, which He did in the spirit, when He got through with His mission on the earth.

On the back of that, Noah steps forward in a prominent position, and he had his work to perform, which he did perform, and began to raise up another seed; and they lived also in what may be termed a patriarchal dispensation. And among them were many of his leading posterity. There was Melchizedek, for instance, who was called the King of Salem and the Prince of Peace, of whom Paul makes some curious remarks, among which was that Christ was a priest forever, after the order of Melchizedek. If He was, then of course Melchizedek was a priest after the order of Christ. And as Christ introduced the gospel, so Melchizedek had the gospel and had and held and administered in the same priesthood that Jesus did. And we read, too, according to some men's ideas, a very singular thing concerning him, that "he was without father and mother and without beginning of days or end of years, and abideth a priest continually." He must be, indeed, a very singular man to be without father and without mother and without descent, and yet that He should be a priest forever. Well, how is it? You generally understand it; but I will inform

those who do not that the Apostle Paul referred to the priesthood that Melchizedek held, and that they had what was termed the Aaronic or Levitical priesthood in their day, that is, the day in which Paul lived; and that a man to be a priest, had to be a literal descendant of Aaron and of the tribe of Levi; and he had to be able to prove his lineage, tracing his descent back to the time when this priesthood was given by Moses in the wilderness. But the Melchizedek priesthood was different from that, it had nothing to do particularly with either father or mother, it being without descent, and, therefore, people holding it were not altogether dependent upon their father or mother, or descent, for this authority; but that the priesthood is an everlasting priesthood, administering in time and in eternity. And this is what Paul referred to by way of contradistinction to the Aaronic priesthood which then existed.

Associated with this priesthood there were certain powers and privileges. These Abraham possessed and enjoyed. Some people think that he was a kind of a shepherd with very few more ideas than a mushroom; that he lived in the dark ages and did not comprehend much; that he was not intelligent and had a species of what we term now-a-days "old fogyism." But if we examine into his character and the position he occupied, and if we understand something about the principles he promulgated, we shall find that he was another character entirely. In giving his history he tells us that "He sought for the blessings of the Father and the right whereunto he should be ordained to administer the same." He further says:—"Having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a great follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace; and desiring to receive instructions, and to keep the commandments of God, I became a rightful heir, a high priest, holding the rights belonging to the fathers; it was conferred upon me from the fathers; it came down from the fathers; from the beginning of time, yea, even from the beginning, or before the foundations of the earth, to the present time, even the right of the first-born, on the first man, who was Adam, or first father, through the fathers unto me" (*Times and Seasons*, Vol. III., p. 704). His father, however, was an idolator; but had probably possessed a record of his genealogy, for Abraham in his record continues:—"I shall endeavor hereafter to delineate the chronology, running back from myself to the beginning of the creation, for the records have come into my hands, which I hold until the present time." And having found out that he had a right to the priesthood, he, therefore, sought an ordination, and he was ordained by Melchizedek to the Melchizedek priesthood. And the Lord gave unto him certain privileges and powers that were very great; not only did he have an ordination in the way I refer to,

but he sought more information from the Lord. And the Lord communicated with him and gave him a Urim and Thummim by which he was enabled to interpret, to read and comprehend the mind and will and the law and purposes of God. And, furthermore, I would state that he went still further. He asked God for certain blessings and privileges and powers which belonged to him and which he considered were within his reach, and which were in his privilege to obtain. And the Lord revealed Himself to him and communicated unto him certain eternal principles—that no man can comprehend unless God does reveal them—and many other things—the motion of the planets, and the planetary system of the earth on which we live, and the sun and the moon and the stars and the various bodies that compose our solar system; and then, of other suns, and other heavenly bodies and the laws governing them. Abraham wrote those things, and was well versed in those great principles; and some men affirm to-day that he was the founder of certain abstruse principles which they allege are discovered in what is called the Great Pyramid of Egypt,—principles that not only pertain to the planetary systems but to events yet to transpire on the earth. I am not going to say anything about the truth or the untruths of these statements, as I have not investigated them sufficiently to comprehend them; but I merely give the opinion of a great many men respecting him and the intelligence he possessed. But suffice it is to say, that the Lord Himself instructed Abraham in things pertaining to this and other worlds, and that he in his day possessed more light and intelligence on the principles alluded to than all the combined wisdom of the world of to-day.

Now, this was the kind of a man that Abraham was. And his heart and feelings and affections were drawn out after God. And God blessed him and said unto him, "That in blessing I will bless thee, and in multiplying I will multiply thee, and thy seed shall be as the stars of heaven," etc. And, further, the Lord told him, "And in thy seed shall the nations of the earth be blessed, because thou hast obeyed my word." And hence he occupied a very important position. And as I before said, being a patriarch he had the gospel and the priesthood belonging to it, namely, the Melchizedek priesthood.

I do not propose to-day to show how these things have all been literally fulfilled that are here spoken of; that I will leave for you to hunt up for yourselves. But the promises made to that man of God have been literally fulfilled, even to the present day, to the coming forth of this work with which we are associated.

Now, that was a peculiar dispensation; it was under the dispensation that was introduced, say by Noah, or the one that he was, I was going to say, founder of; he was not the founder of it, but he was the one preserved by the Almighty from the wreck of the world, in which he had lived for upwards of 600 years, to

introduce it. And Abraham was one of the prominent actors in operating and carrying out the purposes of God in that dispensation, and there were a great many others, too, that were in possession of the same kind of intelligence; but he was one of the most prominent; therefore I have referred more particularly to him.

(TO BE CONTINUED.)

CHRONOLOGY OF THE WAR.

January 3.—Peace negotiations between Russia and the Central Powers interrupted by the refusal of Germany to order the evacuation of Poland and Lithuania.

The entire cost of the war is now estimated at £20,520,000,000. Of this sum, Great Britain, France, and Italy are said to have disbursed £11,840,000,000, and the Central Powers, £8,680,000,000.

January 5.—Lloyd George makes a statement of the war aims of the Entente Powers, which is considered epoch-making, opening the way for a practical discussion of peace.

January 7.—Peace negotiations resumed at Brest-Litovsk.

January 8.—President Wilson, in a message to Congress, outlines the peace terms of the allies.

January 11.—The Russo-German armistice continued for another month.

January 14.—Yarmouth bombarded from the sea. Twenty shells are said to have fallen in the town. Three persons reported killed and ten injured.

January 18.—The Constitutional Assembly of Russia convenes at the Taurida Palace. Machine-gun and rifle firing in the streets. Peace negotiations again broken off, temporarily, at Brest-Litovsk.

January 20.—The Russian Constitutional Assembly dissolved by the Bolshevist government. A naval engagement reported near the entrance to the Dardanelles. The *Breslau* reported sunk, and the *Goeben* aground in the Narrows. These two are German vessels that have been in Turkish waters since the early days of the war.

January 24.—The German Chancellor, in an address to the Reichstag, replies to the recent speeches by Mr. Lloyd George and President Wilson. Count Czernin, the Austrian foreign minister, also delivers an address, setting forth in general terms the peace conditions of Austria.

January 28.—In an air raid on London by aeroplanes, forty-seven persons were killed and one hundred and sixty-nine injured.

January 29.—An attempted air raid on London fails, owing to the vigilance of the British aircraft. No fewer than 750,000 laborers said to be on a strike in Berlin, demanding peace. The movement is said to be spreading throughout Prussia. From Austria also come reports of strikes and demands for peace.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 7, 1918.

EDITORIAL.

ELDER HYRUM M. SMITH.

WITH the removal of Elder Hyrum M. Smith, of the Council of the Twelve, from this sphere of action, the Church of Jesus Christ of Latter-day Saints has, as far as mortal eye can see, sustained a great—almost irreparable—loss, for he was a pillar of strength in the Church, wise in counsel, fearless in the defense of truth, and ever active in the service of the Master and His people. He was, indeed, "a prince and a great man in Israel."

But faith penetrates farther than to the horizon that encircles the limited range of vision of man in this mortal state, and the saints who have learnt to view life with all its vicissitudes, including death, in the clear light of faith, can perceive that his services may be needed on the other side of the veil, for the welfare of the Church, and that, on this side, our Lord can raise up others, on whose shoulders his mantle may fall, as the mantle of Elijah, the prophet, upon Elisha; for the work of the Lord is ever onward.

To the members of his beloved family and to other relatives and intimate friends, the separation must be felt more keenly than words can express. May God be their comfort and their strength! And may they be able to realize that,

> "Life is ever lord of death,
> And love can never lose its own."

Hyrum Mack Smith was born on the 21st of March, 1872, in Salt Lake City, Utah. He was the eldest son of President Joseph F. Smith and Edna Lamson Smith.

From his earliest childhood Hyrum M. Smith had the advantage of the watchful care of his devoted, God-fearing parents, and he grew up to manhood pure and uncontaminated. He learned to love his home, his parents, his brothers and sisters, with that pure affection which only morally good characters can feel, and this holy passion was, later in life, shared by his gifted wife and their children.

As a boy Hyrum M. Smith attended the district schools of his native city, and then he entered the Latter-day Saints' College, from which institute of learning he was graduated in 1894.

The following year, on the 15th of November, he married Miss Ida Bowman, of Ogden. Of their married life it can truly be said

that it has been "one grand, sweet song," the harmony of which has been inspiring to others.

On the 16th of November, 1895, the day after the marriage, Elder Hyrum M. Smith left his home for a mission to Great Britain. On his arrival in Liverpool, he was appointed to labor in the Leeds conference, where he performed his duties faithfully. In October, 1896, he was called to preside over the Newcastle conference, which position he held until he was honorably released in February, 1898.

On the 24th of October, 1901, Elder Hyrum M. Smith was called to become a member of the Council of Apostles, and was ordained to this high and holy calling the same day, by his father. In accordance with the duties devolving upon the members of that body, he has traveled extensively through the stakes and missions of the Church, and he has been singularly blessed in his ministry among the saints.

On the 30th of September, 1913, Elder Hyrum M. Smith took charge of the affairs of the European mission, having been called to the responsible position of president over this part of the Lord's vineyard. On the 1st of September, 1916, he departed for his home in the mountain valleys, having been honorably released from his labors in the European mission.

The last two years of his second foreign mission were a critical time, owing to the war, but the Lord blessed him and the missionaries associated with him, in their labor among the saints, so that in his final review he could say, "The work that has been, and is being, accomplished by the elders, individually, is equal to that performed by the individual missionary of other years, even when they outnumbered, by nearly eight to one, the present force"; and again, "I turn the mission over to my successor stronger, spiritually and financially, than I received it from my faithful predecessors; that is, stronger as the result of three years of steady, normal growth and progress." While in the European mission, he traveled extensively, and was everywhere received with warm affection among the saints.

Sister Ida B. Smith, who shared the missionary labors with her husband, was also greatly blessed. As the president of the Relief societies of the Church in Europe, she had a large part in the work that was done, and she did it well.

During the last year of his mission, Elder Hyrum M. Smith devoted a great deal of time to the study of the Doctrine and Covenants—a work which he loved to read and converse upon. It can be stated that a Commentary on that inspired volume was written under his direction, which is now being published in Liverpool, for the Church, and which, when completed, will be a lasting monument to his devotion to the gospel of our Lord, as now revealed. His whole soul seemed to be in this work. In his last letter on that subject he wrote, "The work is exceedingly

interesting, and becomes more and more so to me, as I read it in printed form."

Of the character of Elder Hyrum M. Smith it would be difficult to speak too highly.

He was without stain. One biographer states that he had never tasted intoxicants in any form, nor coffee, tea, or tobacco. By the mercy of God and obedience to the teachings of the gospel, he certainly escaped the numerous pitfalls into which so many young men fall.

He was gentle, as "the disciple whom Jesus loved," and he was sympathetic and generous. At the same time, when it became his painful duty to rebuke sin, he was, like John, the beloved, or like the Prophet Joseph, "a son of thunder," before whom the sinner trembled.

He was humble, unassuming, and modest. He always seemed to be conscious of the fact that his position was that of a servant of the Lord in the midst of God's children. But he was bold as a lion, absolutely without fear, when brought face to face with the enemies of truth. His testimony always had the true ring.

He was a wise counselor, a true friend, a cheerful companion. It was a blessing to know him and to be in his company.

He was an eloquent speaker—not a florid orator, but convincing, as a witness that speaks the truth in simple words, and that is, after all, genuine eloquence.

He loved song and music, and he had the rare ability to inspire others with love for those divine gifts. He imparted his enthusiasm to others.

He was a servant of the Lord of the great, old school of which Joseph Smith the Prophet, Hyrum Smith the Patriarch, and many others whose names could be mentioned, were illustrious exponents and exemplars.

If the following lines reflect a great truth, as we believe they do:

"The tissues of the life to be
We weave with colors all our own,
And in the field of destiny
We reap as we have sown,"

then, a beautiful robe and a rich harvest are Elder Hyrum M. Smith's in the great Beyond.

J. M. S.

It is only by thinking about great and good things that we come to love them, and it is only by loving them that we come to long for them, and it is only by longing for them that we are impelled to seek after them, and it is only by seeking after them that they become ours and we enter into vital experience of their beauty and blessedness.—Henry van Dyke.

THE RESURRECTION.

MANY, with abler pens than mine, have written on this theme, but none, perhaps, with a more sincere wish and earnest prayer that God will use his effort to bless some of his fellowmen.

Few people to-day deny the fact of the resurrection, but there are different opinions concerning it. Some hold that our spirits will not, after the resurrection, inhabit the same bodies that we had while living on this earth. Others say that only the good shall rise again. What does the Word of God say?

Paul (I. Cor. 15: 22) writes, "For as in Adam all die, even so in Christ shall all be made alive." The same Apostle says that there shall be a resurrection of the dead, "both of the just and unjust" (Acts 24: 15). Our Lord says, "Marvel not at this; for the hour is coming in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5: 28, 29).

As to what bodies our spirits shall inhabit in the resurrection, the Scriptures make it clear that it will be the same bodies that we had here, minus the blood. Christ is the firstfruit of them that slept. In what form did He rise? Luke gives us a very full account of that event, and so does John.

Luke quotes our Savior's words, "Handle me and see; for a spirit hath not flesh and bones as ye see me have" (Luke 24: 36-43). Our blood is our mortal life. Christ had finished His mortal life, and He had, therefore, a body of flesh and bones but without blood. St. Luke, as a physician, would naturally note this fact, in his account of this great miracle. John also (20: 24-29) makes it clear that our Lord's resurrected body was the same as that which He had before His death.

Matthew (27: 52-53) certainly records the rising of the earthly bodies of those who were resurrected at the time of the crucifixion, when he says, "And the graves were opened, and many *bodies* of the saints which slept arose and came out of the graves after His resurrection and went into the holy city and appeared unto many." He does not say that the *spirits* arose, but the bodies. Why, then, do some say that our bodies are not to be resurrected?

Some people object to our belief in the resurrection of the body, on the ground that it would be an impossibility. But that is not a good argument. A few years ago many would have considered wireless telegraphy an impossibility. Any great achievement is at first looked upon as a miracle, but that is only because we do not understand the natural laws or principles on which it depends. To the scientific inventor, the most startling invention is but a matter of cause and effect. And so we rest assured that to our heavenly Father, who fully understands His works, the quickening of the bodies in the resurrection is not an impossibility. No

doubt, some time we, too, shall see how natural the resurrection is to those who no longer view things "through a glass darkly," but face to face in the light of the presence of God.

To hold that our bodies will be resurrected is a more reasonable belief—as well as Scriptural—than the supposition that we shall have no material bodies in the Hereafter. In God's handiwork there is no waste, and just as surely as the little grain of wheat which is buried in the ground to-day, in a short time becomes changed into bread, so surely will God cause our bodies to be raised again, incorruptible, to His everlasting praise and glory.

EMILY W. FOOTE.

THE SECOND COMING OF CHRIST.

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God" (Job 19: 25, 26).

These are the words of a righteous man of God. And I believe nearly every Christian in the world is looking for the time when our Savior will come a second time, and dwell among men. But no one knows the exact time, not even the angels in heaven.

What will happen before He comes? How will He come? Where will He come? These are some of the questions one might feel inclined to ask. I believe we have enough information in the Scriptures to answer these questions.

First, What is to take place before the second coming? Turn to Luke 21: 10, "Then he said unto them, Nation shall rise against nation, and kingdom against kingdom." Again (Matt. 24: 14), "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Luke 17: 26-30 says, "And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank * * * and the flood came, and destroyed them all. * * * Even thus shall it be in the day when the Son of man is revealed." If we continue to read this chapter, we shall find that there are to be famines, plagues, and pestilences, and fearful sights, and signs in the heavens; but before these things, the saints shall be persecuted, and be betrayed by both parents and friends, being delivered unto prison for His name's sake.

We are told that He will come in the clouds, in power and great glory (Mark 13: 26). The Lord Himself will descend from heaven with a shout and with the voice of an archangel, and with a trump of God, and the dead in Christ shall rise (I. Thess. 4: 16). Enoch prophesied that the Lord would come with ten thousand of His saints to execute judgment (Jude 14, 15).

"Ye men of Galilee, why stand ye gazing into heaven? This same Jesus, which is taken up from you into heaven, shall so come

in like manner as ye have seen him go into heaven" (Acts 1: 11). This is how He will come, and what is to happen before He comes.

Where is He to come?

"And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob" (Isaiah 59: 20). "The Lord also shall roar out of Zion and utter his voice from Jerusalem * * * So ye shall know that I am the Lord your God dwelling in Zion, my holy mountain; then shall Jerusalem be holy" (Joel 3: 16, 17). "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts" (Mal. 3: 1).

We have now learned that, before the Lord comes, nation shall rise against nation. That means that there will be war upon the earth. That prophecy is being fulfilled to-day. Then, the gospel is to be preached in all the world before the end. What gospel? The gospel which the angel whom John saw flying through the midst of heaven should bring.

The second coming of Christ is nearer at hand than most of us realize. The angel has flown through the heaven, the gospel has been restored, and the kingdom of God is upon the earth.

We, Latter-day Saints, testify of this in words of soberness.

In the days before the coming of the Lord, the people of the world shall be as they were at the time of the flood, and thinking of nothing but worldly pleasures, saying, let us eat and be merry, for to-morrow we die. Then the Son of Man shall suddenly come. Is not this to-day? Is it not time that the world repented and called upon the name of the Lord?

Plagues and pestilence, and famines also are to be on the earth, in the latter days, and the saints are to be persecuted. Again we testify of this truth. The Latter-day Saints have been persecuted, imprisoned, and even put to death, not because of their wickedness, but for the sake of Christ. The Scriptures have been fulfilled. The second apperance of our Lord is near at hand.

How very necessary it is that the elders of Israel should be "crying repentance unto the world."

Christ will come, in a manner like that in which He ascended into heaven, as a resurrected being, with a body of flesh and bones, and not as a spirit. That is how He ascended into heaven, and that is how He will come again, with ten thousand of His saints, to execute judgment. He will come to Zion and utter His voice in Jerusalem. Zion and Jerusalem are two distinct and separate places, for He will dwell in Zion, and at that time will Jerusalem be holy.

Where is Zion? We are told that the mountain of the Lord's house shall be established in the tops of the mountains, and shall be exalted above the hills, and all people shall flow unto it, and

many nations shall say, come and let us go up to the mountain of the Lord, etc., and He will teach us of His ways, and we will walk in His path, for the law shall go forth of Zion, and the word of the Lord from Jerusalem (Micah 4: 1-4). The Lord will gather up His people to a land called Zion. Zion is to be located in the hills, and the parched land shall be made a pool, and the thirsty land shall be made springs of water.

The Scriptures also tell us that the Lord should suddenly come to His temple. But who, except the Latter-day Saints, ever thought of buiding Him a temple, to come to?

We rejoice, because it is our desire to do the will of the Lord and prepare the way for His second coming.

Birmingham. EDITH GRIFFIN.

KILLED IN ACTION.

THE following particulars about Lance-corporal R. A. Anderson, whose death has been reported in a previous number of the *Star*, have been furnished. He was the adopted son of John and Sister R. A. Taylor, 17 Harraby Green Road, Carlisle, and was 21 years old at the time of his death. He was baptized at the age of eight years, by Elder Edward S. Rich, and ordained a deacon December 21st, 1913, by Elder David E. Roberts. He was engaged to marry, at the end of the war, Sister Agnes Berry. He died a faithful Latter-day Saint and in the service of his country.

LIFE'S TASK.

'Tis meet to know each morn we rise,
With upward glance and beaming eyes,
That life indeed is real, true,
In which we have our work to do.

It may be small, it may be great.
What matters, if we undertake
To do it, and with greatest care
See that our hearts are centered there?

Then, full of joy will end each day,
Enriching life; and we will stay
And do all that which comes to hand;
No one can greater love demand.

—OLIVER G. ELLIS.

NO one is wholly bad, and in all lives some moments come when the vision presents itself of a worthier and happier life which might be lived. What is needed is courage to make the start, for, while life lasts, it is never too late.—SELECTED.

FROM THE MISSION FIELD.

Baptism.—A baptismal service was held at 106 Ann Street, Belfast, Ireland, on Wednesday evening, January 23rd, 1918, when one candidate was baptized by Elder Joseph H. Ririe, and confirmed a member of the Church by President Sidney L. Wyatt.

Lady Missionaries.—The following-named sisters have been set apart as missionaries—London conference: Lily Prior, Susan R. Ruth Prior, Angelina Burton Russell Long, Lilian May Harding, and Edith Florence Papworth. Manchester conference: Mary Ellen Scott. Scottish conference: Isabella Major Park and Mary McVicker McComb.

Relief Society Organized.—On the 29th of January, 1918, President James Gunn McKay, Elder Herbert P. Haight, and Branch President William A. Carroll, of the Croydon branch, were at Croydon and organized a Relief Society. This is a new branch. The officers are as follows: President, Rose Fanny Attwood; first counselor, Eva Maude Carey; second counselor, Nellie Spencer; secretary, Edith Mary Dale; and treasurer and custodian, Clara Louise Speed.

Relief Society Items.—Sister Elizabeth Moss, who has for years faithfully filled the office of president of the Oldham Relief Society, Manchester conference, has been honorably released, and the following sisters have been sustained and set apart to fill the vacancies: President, Elizabeth Johnson; first counselor, Eda Palmer; and second counselor, Mary Platt. Sister Betsey Habbeshaw continues as secretary and treasurer.

Branch Conference.—The Oldham branch, Manchester conference, had a successful conference on Sunday, January 27th, 1918. President Jesse Wiseman reports that two sessions were held. The visitors were, Conference President Lester F. Hewlett and Elders John H. Wilding and Robert W. Cluff. The Sunday School session was conducted by Superintendent Arthur Johnson. A fine program was enjoyed, all five classes being represented.

President Jesse Wiseman conducted the evening session. Elder John H. Wilding was the first speaker. A duet was sung by Eda Palmer and May Mills. Elder Robert W. Cluff then spoke. He was followed by President Lester F. Hewlett. President Jesse Wiseman was the concluding speaker.

Items from Shildon.—On Sunday, January 20th, 1918, at the Hall, Main Street, Shildon, Newcastle conference, a Mutual Improvement Class was organized, with Sister Dickenson as president, Sister Sedgwick as first, and Sister Walker as second counselor, and Sister Eliza Wappet as secretary.

On January 21st, 1918, at the same place, a farewell social was given in honor of President Parley M. Condie, of the Newcastle conference. Recitations were rendered by Sisters Dickenson, Holmes, E. Sedgwick, and Mary Hall, and Brother Walker, solos by Brother Sedgwick and Sister E. Sedgwick, duets by Brother Sedgwick and Sister E. Sedgwick, Sister Raine and I. Raine, and music by Sister Emmeline Sedgwick. Tokens of love and esteem were presented to the president, and all had a pleasant evening.

DIED.

MERKIN.—December 22nd, 1917, at Southsea, Sister Lucy Alice Maria Merkin. Deceased was born February 8th, 1878, at Hadley, Essex, England; baptized December 29th, 1907, by Elder James D. Dean, and confirmed the same day by Elder Frank T. Bennett. Sister Merkin lived a devoted and faithful member of the Church.

EGGIE.—January 1st, 1918, after a long illness, Sister Florence Wiseman Eggie. Deceased was born November 10th, 1889; was baptized November 1st, 1901, by Elder Hyrum Bull, and confirmed by Elder Isaac Wagstaff. Sister Eggie was a faithful and respected Latter-day Saint. The sympathy of the Hull conference is extended to the bereaved family and relatives.

CLARK.—December 25th, 1917, at Handsworth, Birmingham, Birmingham conference, Esther Jane Clark. Deceased was born January 7th, 1849, at Stourbridge, Worcestershire; baptized October 15th, 1871, by Elder T. H. Robinson, and confirmed November 5th, 1871, by Elder John White. Sister Clark died in full faith and fellowship.

CLARK.—January 4th, 1918, at Coventry, Birmingham conference, of general debility, Eliza Clark. Sister Clark was baptized on the 25th of September, 1910, at Coventry, by Elder Alma Buttcane, and confirmed the same day by Elder Herbert C. Twainston; born May 15th, 1825, at Stafford, England. She died a faithful Latter-day Saint at the age of 92. Funeral services were held at Coventry, January 9th, 1918.

TAYLOR.—January 8th, 1918, at Wolverhampton, Birmingham conference, at the age of 84, of general debility, Emily Taylor. She was born May 1st, 1833, at Netherton, Worcestershire, England, and was baptized December 4th, 1849, by Elder R. Ramsel, and confirmed the same day by Elder C. H. Wheelock. Sister Taylor departed this life a faithful Latter-day Saint.

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